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Bill C-31 Challenge Moves to Ottawa

by Brian Savage

The controversial and costly court case that has pitted three prominent Alberta Native figures, including Senator Walter Twinn, chief of the wealthy Sawridge band, against claimants who wish to regain their treaty status and become band members, has finished its Alberta hearings and moves to Ottawa for more testimony.

Brian Bullock, a media consultant for the Sawridge band, spoke to *Alberta Native News* recently.

"The emphasis in Ottawa will be the defence, the Crown, presenting their case, defending Bill C-31," said Bullock.

There were a number of reasons for the move to the nation's capital, said Bullock, including, "the Crown is more comfortable there, it's the seat of federal court, and a number of witnesses to be called are from the east. It made more sense to relocate the trial to be closer to those witnesses and it saves a lot of money in the long run."

Bullock said that some of those expected to be called as witnesses are elders and are "quite old; it would be hard on them to travel so part of it is to accommodate these people."

The session in Ottawa could last right up to Christmas, says Bullock.

"After that there will be a recess and lawyers from each side will appear before Judge Frank Muldoon, sometime in January or February to present

their final arguments and then Justice Muldoon collects up his three or four tons of paper, takes it somewhere, ponders over it and comes up with a decision."

But that decision could be some time off, observes Bullock, as much as one to two years, with the status quo in place regarding the claimants' standings. "No matter what decision, one or the other side will likely appeal and start the process all over again." The costs involved in the lengthy court case are substantial, acknowledges Bullock. "The three plaintiffs are footing the bill for our side and the taxpayers pay the bill for the other side. Lawyers are expensive and the costs of the venue and all the support people add up."

Bullock says that the people involved with the plaintiffs' side of the case are "very positive" about the course of the trial so far, but adds, "it's a little too early to tell; we haven't heard the Crown's case yet, but we're feeling good about it."

Bullock also had warm words regarding the media coverage of the case. "I think the media has done a good job. First of all the judge had a seclusion order on the witnesses, which meant that the witnesses could not present themselves to media before or after their appearances in court. They were not allowed to speak to anyone and he (Justice Muldoon) pretty well muzzled everyone. ... We decided early on we didn't want our case heard

Continued on 6

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Doing the Right Thing

by Dale Stelter

If the newly-elected Liberal government wants to do the right thing by Aboriginal people in Canada, there's a long, long list sitting right in front of them. And they could start on that list immediately.

At this point in time, it is difficult to assess what the performance of the Liberals will be with regard to Native issues, as it's only a scant time since they took over the reins of power.

The Liberals did make a number of clear promises, such as recognition of the inherent right of Aboriginal people to self-government, settling land claims quickly, phasing out the Department of Indian Affairs, and removing the former Conservative government's cap on funding for post-secondary education for Aboriginal people.

These, and the other promises that were made, are a start. There is so, so much to be done.

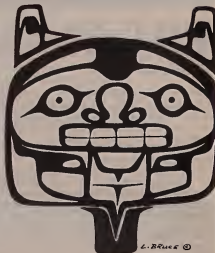
And speaking of starts, one has to wonder about Prime Minister Jean Chretien's appointment of Ron Irwin, a hitherto basically unknown and a non-Aboriginal, to the post of Minister of Indian and Northern Affairs, when he had some Aboriginal people from whom to choose.

There was Ethel Blondin-Andrew, a Dene from the Western Arctic who was the Liberals' critic for Aboriginal issues when the party was the Opposition. There was Elijah Harper, a former MLA in Manitoba, a person who showed what he can handle by almost single-handedly blocking the Meech Lake Accord in 1990. And there was Jack Anawak from the Northwest Territories.

Some of the issues facing the Liberal government, like phasing out the Indian Affairs department, are very complex, and will likely take a lot of time. There are other issues, such as certain land claims, that could be resolved quickly and would send a positive message out right away.

One of the land rights disputes that could be settled very quickly is that of the Lubicon Lake Cree of northern Alberta. As Ethel Blondin-Andrew wrote in a letter to former Conservative Indian Affairs Minister Tom Siddon earlier this year, this decades-long land rights dispute has been a disgrace to Canada, and "has grabbed the world's attention and is now considered an international human rights issue."

The Lubicon have for a long time had in place the plans and mechanisms for regaining their political, social, and economic self-sufficiency—plans which have been examined and supported by a wide range of people and groups, including the Lubicon Settlement Commission of Review, which released its report early this year.



That report has received widespread support, and the federal Liberals have supported key recommendations in it. For example, the following are excerpts from a letter written earlier this year by Jean Chretien, in his capacity as Leader of the Opposition, to the Friends of the Lubicon organization:

"Time is wasting.... It is time for action. As a start, we believe the government should proceed with recommendation number five of the Settlement Commission report to hold all royalties in trust and withhold leases and permits on traditional Lubicon lands—unless approved by the Lubicon. Moreover, future negotiations should reflect the intent of recommendation number eight, asserting that the extinguishment of Aboriginal rights must not be a condition for a settlement—a position consistent with Liberal policy....

"We support the swift resolution of all claims, and consider the Lubicon claim to be a priority."

That seems to be stated clearly enough. Let's go, then.

As I stated earlier, there is so very much to be done. Will concrete action be taken? Or will this election produce yet another exercise in one-day democracy, in which voters, and especially Aboriginal people, are given the opportunity to put an "x" beside a name on a piece of paper, and are then ignored for four or five years?

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Alberta Bands Challenge Bill C-31

Walter Twinn says Indian Act not conducive to business

by John Copley

On April 17, 1985, the federal government brought forth into the Indian Nations of Canada a new law — a law which many Indians (and non-Indians) have come to know as Bill C-31. These amendments to Canada's Indian Act (of 1867) simply, yet complexly, stated that all Indian bands would be required by law to admit those previously excluded from the band membership lists.

Since its conception, turmoil has rumbled throughout the Indian nations of Canada. Many (those who wish to return to the reserves) are for the new amendments and have expressed willingness to fight for it. Others (many who have spent their entire lives on a reserve) are also willing to square off to defend their ideas that the amendments were not fairly conceived.

Recently, a major challenge of the legality of Bill C-31 has taken place in the courtrooms of Edmonton.

Those contesting the legislation include Walter Twinn, well-known and respected Chief of the Sawridge Band of north-central Alberta (Treaty 8); the Ermineskin Band of Hobbema, under the spiritual guidance of Wayne Roan, and the Tsuu T'ina Nation, under the representation of Bruce Starlight.

Twinn has never succumbed to Bill C-31 — he's never believed it to be right and has taken steps to ensure the financial security for his small group of band residents.

In fact, only two days before the amendments became law Chief Twinn locked the band's holdings into a trust account — a move he says was advised to him by legal experts.

"We needed a vehicle that allows us to do what we have done to protect band interests," he said.

Twinn said that "we didn't like what was happening — we had to keep something to survive the fight."

Admitting it was perhaps "unethical," he said he still plans to continue in his quest for autonomy.

In the same court appearance Twinn said he felt the Indian Act "is not compatible to business."

And Walter Twinn is a businessman. He's proven that even without self-government, one can make things happen financially if one's got a good head on their shoulders.

When Twinn was elected chief in 1966, the Sawridge Band took its first of many steps to prosperity. Using some oil royalties and a personal loan guarantee Twinn built the Sawridge Hotel in Slave Lake, Alberta. This venture was the first ever for an Indian band — for none other had ever before invested outside the boundaries of a reserve. Since that time the band has accumulated over \$100 million in assets including oil exploration and hotels and real estate across Alberta and British Columbia.

When the amendment became law in 1985 it restored an Indian status on thousands of people. The largest group affected by C-31 are women who left the reserves to marry non-Native men. These women and their descendants all qualify under the amendment to be restored, should they desire, to full band status.

All three plaintiffs in this recent court challenge claim that the amendment threatens the social, economic, cultural and political stability of the Indians bands by allowing many former members and their new families to crowd onto the small reserve communities throughout Canada.

The previous rules denied Indian status and benefits to any female Indian who married outside the band. These rules were found (in 1981) to



be in violation of Article 27 of the United Nations Covenant on Civil and Political Rights relating to minorities. Canada's response to this decision was to amend the Indian Act by imposing on reserve Indian communities all previously excluded persons.

The plaintiff bands in this case are arguing that according to Canada's 1982 Constitution Act their rights have already been entrenched and cannot be overridden by the new amendments. They further argue that it is their right to control membership as it is constitutionally protected from unreasonable interference by the Canadian government.

A challenge is being made on behalf of those who wish reinstatement in the bands and many argue that Twinn had no right to set up trust funds without permission.

Continued on Page 5

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Post election comments by Native leaders

by Brian Savage

With the federal election now over, Canadians, Native and non-Native, are faced with a new reality that may involve dramatic change from the past.

The progressive Conservative party was virtually wiped out, with only two seats left and the New Democratic Party also suffered tremendous losses but still came out with nine seats.

Both parties stand to lose their official party status since they are now below the 12-seat minimum required by the Canada Elections Act. Equally dramatic was the rise of two regional parties, the Reform in the west and the Bloc Quebecois in Quebec.

Political theorists say this indicates the fragmentation that exists in the country.

For Natives, Aboriginal representation is still quite weak. Two prominent Natives may be considered for cabinet minister status. Ethel Blondin-Andrew and Elijah Harper, who crossed over to the Liberals after representing the NDP provincially, will receive special attention from Native groups as the Liberals set up their government and lay out their initiatives.

The election of a majority Liberal Government presents an opportunity to forge a new relationship between Canada and First Nations, says Ovide Mercredi, National Chief of the Assembly of First Nations.

Mercredi said that a new relationship must

reflect and respect First Nations' desires to control their economies, land, social and political institutions.

"The status-quo must end," said Mercredi. "There is now an opportunity for meaningful action on the First Nations agenda."

Mercredi said the new government has a national mandate for change. He said that First Nations must be included in the decision-making processes that affect Aboriginal peoples.

"The politics of exclusion has failed," said Mercredi. "Canada faces a new opportunity to include the First Nations' agenda. The new government must seize that opportunity and work together with us."

"Canadians have selected a new government that is committed to jobs and social programs," said Mercredi. "First Nations peoples need jobs and social services like education, housing and medical care — these must be a top priority of the new government."

In an interview with *Alberta Native News*, Ron George, head of the Native Council of Canada, called the election results "quite interesting, especially with the opposition being two separatist parties."

In advertisements before the election, George advocated voting for the Liberal party as the best choice for Canadian Aboriginal people.

"I was part of the consultation process (the Liberals) engaged in to develop their Aboriginal position in their Red Book while they were in opposition. We'll see if they break the mold of parties in power when they turn from opposition to government to see if it remains the same. If it does, it's probably going to be the most advanced position of a government to date: the recognition of inherent rights, the Headstart Program, education, and I fully expect to be involved in job strategies."

The position of Aboriginals in the new opposition parties is one of concern for George.

"(The Reform) had a reference to Aboriginals settling their claims and this is the kicker: we have the right to pursue our cultural heritage with our own resources; that says it all. (Reformers) memories start in 1960 with land resources, the vote and the economy and now they want everybody to be equal and forget about what took place and I think their position stinks. I think they need a lot more education before they can call themselves (a party)."

"If the Bloc follows the Native position of the Parti Quebecois, it's quite a decent one but no one has said that they will."

Still, adds George, during the Meech Lake Accord talks, the impression from Quebec was "they're first, we're second."

George feels the two parties have "tunnel



vision", seeing only one thing, "their own people" and that "nobody mentioned us throughout the whole campaign, and that worries me."

The NCC will be pursuing a number of items, including its Aboriginal Authority Act, "which was finally accepted by the Tories just before they left us," says George, who feels the Act is a positive one.

It follows through with the same train of thought as the Aboriginal package in the Charlottetown Accord, setting up a framework legislation, and it's something that has to happen, and it falls in line with what's in the Liberals' Red Book.

Overall, George is upbeat about the Liberals in power.

"We've hit the ground running," he says, "the Liberals are aware there should have been more discussion of urban and off-reserve people and they've acknowledged there's more to talk about."

"If we turn back to before 1984 it will be an improvement but there's lots of water under the bridge since then, and there's so much jurisprudence that points to our rights that we're not there in 1984. The landscape is much different and more favourable for us in the courts, anyway."

George is hopeful the Liberals will use their majority wisely, especially in regard to Aboriginal concerns.

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LETTER

To the Editor

Dear Alberta Native News:

Thank you so much for the cover on the October 1993 issue of *Alberta Native News*. It is full colour by Ernest Cobiness. It is beautiful. I have cut it out and laminated it. We are using it as a poster in our school. In these days of fiscal restraint and cut-backs it is nice to get something so beautiful for nothing.

Keep up the good work.

Dolphine Hayes
Native Education Co-ordinator
Smith School, Smith, Alberta



Bill C-31 Continued from Page 3

Documents that were entered as evidence in court reveal that the trust accounts gave "unfettered discretion" to Twinn, his brother, and a cousin when it came to control of the Sawridge assets.

Although no documentation was produced to show what gave him the authority to start the trust fund Twinn said that it was "intended to hold the assets in common."

"The band is not a legal entity," remarked Twinn. "That's a reason for a trust. We need some structure to be able to operate."

A lawyer representing the interests of reinstated persons, Eugene Meehan, representing the Native Council of Canada, compared the trust to "hiding the family jewels before the family arrives."

There is some debate and wrinkled foreheads over two issues that came to light during the court sessions.

One of these deals with Twinn's sister — who, after having filled out a lengthy questionnaire, was readmitted to the band despite the fact that she married off the reserve. Secondly, it has also come to light that payments ranging from \$100,000 to more than a million were paid out to persons wishing to be reinstated in the band.

In his final day of testimony, Twinn's lawyer, Martin Henderson, made it clear that Twinn has never taken money out of the trust for his own use, or for gifts for his wife nor for any payments to non-members of the band. A decision is not expected at an early date.

Protesters Target Health Cuts

by Brian Savage

"If your country is going to cut back on your health care, that's fine: it's up to you, but if they're going to cut back on my health care, they can't do that."

Spoke Chief Al Lameman of the Beaver Lake Band from the steps of the Alberta Legislature recently as close to 500 demonstrators protested proposed funding cuts. The protesters held signs declaring, "Remember who welcomed you to share this land," and "Canada pay your rent," to show their concern over potential cuts to Native health services as the provincial government ponders how it will eliminate \$900 million from its health care budget.

Many Native leaders at the protest repeated the objection that the treaties signed by Native bands in the last century are still valid and include a promise of health care in perpetuity for Natives.

Peigan Chief Leonard Bastien warned that possible health service cuts would hit Natives "first and the hardest" and would call into question the "very existence" of Native people but is typical of the abuse Aboriginal people have traditionally suffered at the hands of the government. "We have been swimming for a long time and have not yet sunk," said Bastien defiantly.

Kegena Crowchild, president of the Indian Association of Alberta called on the governments to spend more, not less, on Natives, even if "it requires more hospitals in isolated areas."

Social Services Minister Mike Cardinal and Nick Taylor, Native Affairs critic for the Liberals received similar treatment at the hands of the protesters when they tried to address the crowd.

"The point is," says Chief Al Lameman, "medical services are a treaty right. If you have to cut their programs for their people fine, but with treaty you can't do that, it's a promise to be kept."

The reaction he (Mike Cardinal) got from the people at the rally will tell you how popular he was," says Chief Lameman. Cardinal had made a brief statement referring to Health Minister Shirley McClellan's promise that Natives would be spared from health service cuts. His statement was met with derisive boos.

"It's pretty hard to talk to Mr. Cardinal as far as I'm concerned," says Chief Lameman bluntly. "The guaranteed rights put in place when the treaty was signed cannot be broken unilaterally by the federal government. It takes two to make a treaty and we're the other side of the treaty."

Chief Lameman said that while there had been talk of legal action similar to that of Manitoba bands who sued their provincial government, he added, "I'm not sure where it's going."

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Indian Affairs Choice Disappointing — Mercredi

The appointment of a non-Aboriginal person as Minister of Indian Affairs and Northern Development was a "disappointment", said Ovide Mercredi, National Chief of the Assembly of First Nations.

"The government had a real opportunity to include First Nations and Aboriginal peoples generally, in the decision-making process," said Mercredi.

"The government had a chance to do something different," said Mercredi. "It could have sent a clear signal that Aboriginal issues will be a priority of this government."

"That lack of consultation shows a lack of respect of the spirit of the campaign commitments as outlined on page 98 of the Liberal campaign book," said Mercredi.

Mercredi noted that he intends to work with the recently appointed Minister of Indian Affairs, to build a new relationship between First Nations and the federal government.

"The new government made a number of positive commitments to First Nations in the recent election campaign," said Mercredi. "First Nations want to hold the government to their words and develop a new relationship that is based on mutual trust and respect."

Chief Mercredi will begin meeting with ministers of the new government to ensure the Aboriginal agenda is a high priority.



NEWS BRIEFS

Davis Inlet Innu Chief Steps Down

Katie Rich is leaving her position as Chief of the Davis Inlet Innu. Rich said she's quitting as Chief because she is very tired, and disappointed with the lack of progress in talks to move the Innu to a new location on the Labrador mainland. The new location is called Sango.

Rich told the Canadian Press that "All the travelling, saying the same thing over and over again, got to me." She did not welcome the prospect of starting over again with the newly-elected Liberal government.

The community of Davis Inlet received international attention early this year when six youths were found sniffing gasoline, with some saying that they wanted to die. A number of Innu youths and members of their families participated in a treatment program through Poundmaker's Lodge, located in St. Albert.

New Brunswick Band Plans to Build Casino

The Woodstock First Nation of New Brunswick is planning to go ahead with a proposed gambling casino on its reserve. The land was cleared a year ago, and band chief Len Tomah recently met with investors to discuss financing for the casino.

Chief Tomah's meeting came shortly after the Union of New Brunswick Indians circulated a letter to chiefs in the province, stating that bands should go ahead with plans for casinos.

The Canadian Press reports that the New Brunswick government has stated that it will not reverse its decision to ban casino gambling, and that since reserves are within the province, it has the right to decide whether to issue licenses for casinos.

According to Chief Tomah, a vice-president of the Union of New Brunswick Indians, the Native union counters that reserves come under the jurisdiction of the federal government, so the provincial government does not have a say in the matter.



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Bill C-31 Challenge Moves to Ottawa

Continued from Page 1

in media. That's no offence to the media but we wanted to concentrate on our presentation in court.


"This particular judge says repeatedly he is not swayed by the media or public opinion, he is swayed only by points of law, so we figured that

since he'd made that position and he'd made that order, we wouldn't be saying much to the media and we haven't had a lot to say."

One point that was clarified was a reaction by the judge to testimony by Wayne Roan which the judge said smacked of racism.

"The judge had misinterpreted what he said and he gave him an opportunity to explain himself and he cleared it up."

"The judge has been very open and convivial," concludes Bullock. "He doesn't issue a lot of orders."



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Exploring the Options: Royal Commission Issues Progress Report

"Aboriginal peoples, long marginalized by the attitudes, laws and institutions of the dominant society, ... will become further alienated without concrete measures to restructure the relationship with Canada."

That is the central message contained in *Exploring the Options*, the third progress report of the public hearings of the Royal Commission on Aboriginal Peoples, released on November 1st.

The Commission warns that many of the issues brought before it cannot be easily resolved and will require a change in attitudes. "Any attempt to reconcile conflicting positions ... will force people to rethink long-held positions." That message is directed equally to Aboriginal people as it is to non-Aboriginal people.

"We emphasize that the recognition and respect required for a new relationship are mutual. Non-Aboriginal people and governments must acknowledge the rights and concerns of Aboriginal people that have been ignored in the past. Aboriginal people, in turn, need to understand the concerns of the people and communities with whom they share the territory of Canada."

In renewing its call for a new relationship between Aboriginal and non-Aboriginal people, the Commission added that "... tinkering with government programs or with the law would be insufficient to achieve real change in the circumstances that we as Commissioners have seen in journeying to Aboriginal communities..."

"The new relationship that is needed must be a partnership based on equality and mutual respect between the Aboriginal and non-Aboriginal communities ... and the recognition and acceptance of the collective rights of Aboriginal peoples and communities."

"Governments must honour the outstanding treaty and constitutional obligations that were agreed with Aboriginal peoples but that have been frequently ignored."

In a previous discussion paper, the Commission established guiding principles called "four touchstones for change" — self-determination, self-sufficiency, healing and a new relationship with Canada. There was general acceptance of this approach and two additional touchstones were proposed: equality for women and equity of treatment and services for Metis and Aboriginal people living off reserve or away from their home communities.

Exploring the Options describes the process of evolution in the public hearings held to date. The hearings began with the painful delineation of the situation of Aboriginal peoples today, then moved toward offering solutions. The document spells out some of the more specific and practical questions that still lie ahead as the Commission moves "... to translate the general principles in the touchstones into practical recommendations ..."

For example, "to what extent should self-sufficiency be founded on the land and resource base controlled by Aboriginal people in the future, and what are the implications for their use of that base? To what extent should Aboriginal governments, like other governments in Canada, receive transfer payments? How should this financial relationship evolve? Should Aboriginal governments be expected to raise revenues from their citizens? To what extent should these governments share in the taxes that most Aboriginal peoples pay to other levels of government?"

Other questions remain to be answered. For example, some Aboriginal women have argued that the need for healing should take precedence in their communities, even if it means delaying the move to self-government. "Can the need for healing be addressed along with the desire for self-determination, or must one of these objectives come first?"

The new document also summarizes the discussions in the public hearings held last April, May, and June.

Upon completion of this fourth round of hearings, more than 2,200 individuals and groups will have made presentations in 112 communities. The Commission has organized national round table conferences on urban issues, justice, health and education and economic development and published documents on several of them. The Commission has also held special consultations on suicides, residential schools, the relocation of Inuit to the high Arctic, and held one on the role of the historic mission churches, on November 8th and 9th, in Ottawa. It has also published two



documents on the inherent right of Aboriginal people to self-government. By the end of the fourth and last round of hearings, begun on November 1st in Ottawa, the Commission will have 80,000 pages of transcripts from its public hearings.

From all this information and from its research, the Commission will identify, over the next year, the key issues and options, make choices, and suggest priorities as it prepares its final report. As part of that process, it will test its options with Aboriginal stakeholders, knowledgeable experts and representatives of governments in a series of seminars.

NADC Public Meeting

Peace River
7:00 p.m., Tuesday, November 16, 1993
North Peace Catholic Conference Centre

This Northern Alberta Development Council sponsored public meeting is an opportunity for you or your organization to present a brief to Council on matters related to the development of the people and resources of northern Alberta.

The ten member Council consists of eight public members and two MLAs. The Chairman is Wayne Jacques, MLA for Grande Prairie - Wapiti.

Groups or individuals interested in making submissions at this meeting may contact Council member Gwen Tegar in Fairview at 835-2897 or 835-2115, or the Northern Development Branch in Peace River at 624-6274.



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Natives met with contempt and ridicule

by James Martin

The First Nations of central British Columbia have been poorly served by the justice system, says Provincial Court Judge Anthony Sarich in his report following the judicial inquiry into Aboriginal/R.C.M.P. relations. Although he noted instances where officers treated Natives with respect and concern, these were over-shadowed by cases where R.C.M.P. attitudes "stretched to contempt and ridicule."

Sarich, who presided over the Cariboo-Chilcotin Justice Inquiry for over eight months found that detachment officers were not sensitive to the cultural diversities of the Native people in the area. This led to barriers, disrespect and a dysfunctional way of dealing with complaints. He wrote that "whatever the cause, the commanders — and consequently the rest of the officers — were essentially strangers to the Native people... Officers arrived in Native villages only to take people away — by force if necessary — and to enforce incomprehensible rules."

The judge concluded that the Natives of the 15 bands located south of Prince George are seeking control over the justice system that impacts on

them. "These young leaders want to bring their people out from behind the ghetto wall," he wrote. "They demand control over their own lives. They are looking for justice as they understand it and they want to be architects of their own process... One constant drumbeat that followed the commission from reserve to reserve was the message that Native people want to control their own lives and manage their own affairs... That means a process of justice that is comprehensible and culturally acceptable to them."

In his report Judge Sarich recommends that policing become more community oriented and Natives be provided better instruction on how the justice system can work for them. He also suggests that communities should be given the opportunity to develop their own police forces and that an independent body be established for complaint resolution.

The Union of B.C. Indian Chiefs is disappointed with the "bland half-measures" recommended recently by the Hon. Anthony Sarich in his report on the Cariboo-Chilcotin Justice Inquiry. "This is a pale-face report that fails to address the systemic racism practiced against our peoples in justice and policing matters," said Chief Saul Perry, President of the Union. "Our people need their own Aboriginal justice system to get accountable, responsive justice and policing services. This will not come about from the band-aid solutions proposed in the Sarich report."

Chief Terry noted that evidence presented to the Sarich inquiry by the Chilcotin and Shuswap peoples involved more than simply justice issues. "The problems encountered with justice and policing are basically a result of the outstanding Indian Land Question, the continuing extraction of resources from our Nations' territories, the dispossession and impoverishment of our peoples. The inquiry report added nothing new in dealing with these basic matters."

Finally, Chief Terry expressed his support for Mr. Justice Sarich's recommendation that a moratorium be placed on Camp Chilcotin military training exercises until the Chilcotin Nation's Aboriginal title and rights are recognized and accommodated through treaty. "A moratorium is what the Chilcotin chiefs have been seeking and this should happen immediately to avoid further confrontation," Chief Terry stated.

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Clayoquot Protesters: Thank you

by David Neel

I want to say thank you to the convicted Clayoquot protesters. While many of us were busy changing the baby, paying the mortgage or cutting the lawn, you cared enough to take a stand. You cared enough about our environment, our economic future, and true justice to take a stand.

You join the ranks of others who have stood for the land, against the state. I wish I could tell you that your efforts will be recognized, and your names remembered. Then, who could have known at the time that "criminals" of the past, like Chief Joseph, Geronimo, or Louis Riel would be remembered and their actions recognized as heroic in the eyes of history.

Your actions may also be called heroic. To stand for what you believe in, what many of us believe in, at a personal sacrifice, is the act of a leader. You are leaders for the many of us who feel as you do, but for our own reasons, are not able to stand as tall as you. Politicians know that a letter of criticism is representative to so many dozen votes. So I ask you, if over 700 are willing to be arrested, how many more do you truly represent?

In the end it is not the province, the feds, or MacMillan Bloedel who you are responsible to. We must all answer to our conscience and the Creator. It will be history which will truly judge your actions. Perhaps one day even the descendants of those who now persecute you will acknowledge and benefit from your actions.

There are times when the state is not just in its application of justice. At these times it is on the shoulders of the people to do what is just, in the interest of our earth, our children, and our true system of democracy.

The province of B.C. has shamed us on the international stage with its partisan application of justice. Who will not question the province buying 2.1 million shares of MacMillan Bloedel stock just 2 months before announcing the "Clayoquot Compromise?" B.C. will be judged justifiably harshly for its mass approach to court proceedings, like leading cattle to slaughter. Am I wrong, or is a right to a "fair" trial not one of our basic rights in this country?



The court has made a grave error in mistaking civil disobedience for criminal intent. Clearly a group of bureaucrats in blue suits and red ties has met in some musty Victoria office and decided to set an example for anyone who thinks they can interfere with the wishes of the province.

Civil disobedience is the last peaceful position to be undertaken by citizens wishing to influence the decision-making process in a democracy. Contrary to Judge Bouck's reasons for sentencing, Mahatma Gandhi did not in vent civil disobedience, he only popularized it.

Judge Bouck believes that civil disobedience is not needed in a democracy, when in fact a country with some level of democracy is the only place it can work. Countries with more oppressive regimes drive the people underground into stronger, more direct measures.

Peaceful civil disobedience is not a crime, but a responsibility of citizens in a democracy. Time and time again history has proven the just cause of the Native People of North America in past confrontations with the American and Canadian government. Who today would defend the Indian Residential Schools, or the oppressive Anti-Potlatch Law?

When the needs of the earth and the people are set aside for the short term corporate profit, civil disobedience becomes a democratic responsibility.

Continued on Page 10

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Health Study Takes on New Scope

by John Copley

One year ago the Great Bear Environmental Health Study began its focus on pollution problems along the Athabasca and Peace River systems. The health of the Native population residing on or near these rivers was and is a concern for the Grand Council of Treaty Eight First Nations.

Today this study has taken on new proportions and is now looking into a complete examination of how industry in the region is affecting the lives of Native people.

The five year study will cost about a million dollars and is being funded by Health and Welfare Canada.

Last year community workshops were organized so that Native people could explain just how their lives had been affected by industries that

include mining, logging and agriculture. This year community leaders and Elders in 10 Athabasca area communities will be interviewed.

Grand Council Chief Johnson Sewepagaham says that they are trying to "use the traditional knowledge that our people have along with the science that's out there" in order to come up with a "result that we can feel comfortable with."

Included in the changes in Native culture is the effect of pollution on hunting and trapping and the inability to gather and cultivate traditional herbs. The water, he says, is so contaminated

that after tasting some, you'd never come back for seconds.

Sociologist Jim Webb, an advisor to Chief Sewepagaham, feels the interviews and workshops may be just as useful as scientific research.

Noting that Native people have been complaining for years about the fish coming out of Lake Athabasca, Webb says that people living in the communities may be aware of environmental changes long before scientific proof is available.

University of Alberta community health professor Dr. Lory Laing says she thinks the move is a good one. She commends Grand Council Treaty Eight for advocating that "we should look at the whole picture rather than just focus on one very narrow part of it."

Clayoquot Protesters

Continued from page 9

It is understandable that the province desires to look out for the interests of MacMillan Bloedel, they are after all a major shareholder, as well as having an interest in the short term gains from the Clayoquot timber. Never mind that the future economic well-being and determination of this province has been handed over to companies like M & B through Tree Farm Licenses.

This means basically that the forestry resource is in the control of these multi-national corporations, not the people of B.C. Does anyone really believe they have our natural resources and our long-term well-being in mind?

We should be clear that the logging industry is a desirable, necessary, and viable part of the B.C. economy. What is being questioned are the motives and accountability of the province and its corporate cousins. What is unfortunate is these business interests have promoted the perception that we must log our old growth today to ensure employment — a short-sighted and questionable logic.

Once there were 89 pristine watersheds on Vancouver Island. After the Clayoquot is logged we will have five. Will we be debating the last one some day soon? Will the "tree-huggers" be trying to protect the last old growth tree one day not far off?

I have trouble imagining that there will be jobs for my children in the forest industry when they grow up. Part of the Nuu-Chah-Nulth nation, I fear they will never see one of the great wilderness areas, and their ancestral land, for only a fraction will remain.

Over time the stance taken by the convicted Clayoquot protesters will come to be viewed as



the correct one, benefiting all future generations of B.C. citizens. For myself and my children I thank them for their sacrifice.

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ENVIRONMENTAL DIGEST

Alberta's Environmental Protection Department Faces More Deep Cuts

The *Edmonton Journal* reports that Alberta's Minister of Environmental Protection, Brian Evans, has said that his department will face funding cuts of 12 to 16 percent next year. Last year, the department was hit with an approximately six percent cut.

Evans said that essential programs will not be eliminated, and that he will also look to increased revenues to help lessen the impact of the cuts. For example, the department is looking at such things as increasing stumpage fees for cutting timber — fees that are often already far too low, according to critics — and increasing water rates.

Vivian Pharis of the Alberta Wilderness Association said that front-line staff in the department of Environmental Protection are already overloaded. For example, approximately 100 fish and wildlife officers have to enforce wildlife regulations for the whole province. As well, the forestry office in Grande Prairie, an area which has extensive pulp mill development as well as conflicts over the development, has lost 18 of its staff.

Sheila Copps Named Federal Environment Minister

Sheila Copps has been named Environment Minister in the cabinet of the newly-elected Liberal federal government. Copps has also been named to the influential post of deputy prime minister.

Meanwhile, the people in charge of the key economic portfolios — which deal with such things as funding for programs — are from the conservative or right-of-centre wing of the Liberal party. For example, Paul Martin has been named Finance Minister, and Art Eggleton is in charge of the Treasury Board.

U.S. Plan on Global Warming

Disappoints Environmentalists

U.S. President Bill Clinton introduced his government's "Climate Change Action Plan" late last month, to faint praise from environmentalists. *Time* magazine reports that the plan aims to reduce emissions of greenhouse gases to 1990 levels by the year 2000, and contains 50 initiatives, such as expanding programs to promote energy efficiency. While the plan does not contain measures to raise fuel economy standards for automobiles, the U.S. government says that issue will be dealt with in a later program. What disturbs environmentalists the most is that the measures in the global warming action plan are mainly voluntary.

Meanwhile, the Clinton administration has also introduced a program whereby the U.S. government, which annually buys almost 275,000 tons of paper — accounting for two percent of paper sales in the U.S. — will start using recycled paper. By the end of next year, U.S. federal agencies will only purchase paper with at least 20 percent recycled content. That figure will increase to 30 percent by 1999.

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Forestry Management Seen As Key

by Brian Savage

This month the National Aboriginal Forestry Association gave a detailed presentation to the Royal Commission on Aboriginal Peoples regarding Native participation and concerns in forestry issues.

The paper presented by NAFA stressed the importance of forestry management to Native people.

Statistics in the presentation revealed that Canada has 10 percent of "the world's productive land base," while 700,000 people make their living in Canada either directly or indirectly through the forestry industry.

In 1989 Canada made \$18 billion in forest product exports, almost 20 percent of the global market, and, according to NAFA, forestry is the

"single largest contributor to Canada's balance of trade," greater than the combined worth of agriculture, mining and the fisheries.

The report also showed that Natives have little say or profit from the forestry industry. Natives made up only an estimated three percent of the forestry workforce in 1986 yet most of the forestry industry is around Native lands and communities. The report goes on to detail the concerns of Aboriginal communities, ranging from lack of local control of the industry, to the need for greater Native education and involvement in forestry co-management with the industry. The report further criticizes the Canadian Aboriginal Economic Development Strategy (CAEDS), for lacking focus and Native input, and for operating "in isolation" from other federal government initiatives.

The presentation was delivered by NAFA official Harry Bombay and the *Alberta Native News* recently interviewed him on the topics raised by his presentation.

The thrust of NAFA's goals is the "empowerment of communities to undertake forestry management to get control of the forestry management process at the community level," says Bombay.

"It's a movement towards self-government, but it doesn't constitute a model for self-government. It recognizes the inherent authority to manage forest resources, and proposes legislation which will allow First Nations to issue licenses to deal with such issues as trespass, stumpage fees, revenues, permitting and timber harvesting. All these things will be dealt with in the legislation and will be a recognition of the First Nations' authority to undertake these activities.

"Another aspect included would be the inherent authority to enter into agreements with other levels of government, which would facilitate co-management."



The legislation proposed is basically a "strategic initiative" which also concerns programming.

"All forestry management programs now come through federal-provincial agreements. Each of these agreements includes a component that deals with Indian lands whereby federal funds are put on the table as part of the whole forestry expenditure plan to deal with forestry on Indian reserves.

"There's \$28 million in these agreements across the country or in Indian lands. That money is administered by Forestry Canada and controlled by Forestry Canada. What we're saying is this program can be more effectively used if it's not part of a federal-provincial agreement. It could better serve the problem if it was an agreement between the federal government and the First Nations.

"We think the funding is inadequate and to bring it up to the standard of care that other forestry lands in Canada receive it would require a doubling of expenditures on Native lands. Our estimates are that half the amount of money spent on provincial lands are not being spent on federal Native land."

NAFA is working with a number of other First Nations and Native organizations across the country, says Bombay. These groups include the Intertribal Forestry Association of B.C., the First Nations Saskatchewan Forestry Association, tribal councils in Manitoba and southern Ontario, and the Confederacy of Micmacs in Nova Scotia.

"These are the organizations we deal with primarily as well as a number of political groups that would like to see more appropriate programming. The forests across the country are gaining a lot of attention right now," concludes Bombay, noting that forestry has become a hot issue not just politically but environmentally in Alberta and B.C.

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The area of scientific endeavor that pleases the staff at PBR the most is the one involving bioremediation. "It's the red hot environmental topic in Alberta at this juncture," said Dr. Frank Kozar, Vice-President, Operations, PBR.

They do other things extremely well, such as testing buildings for "sick-building syndrome", testing workers for exposure to toxins, testing water for contaminants, but one project at Cochrane, Alberta presents an excellent example of the growing importance of PBR's bioremediation capabilities.

Dr. Mehta's group of scientists are currently performing bioremediation on soil that contains creosote at the Domtar Wood-Preserving site in Cochrane. During this project PBR will supply the microbial culture, check soil toxicity, check soil composition, and report on the microbiologi-

cal profile of the soil. PBR has demonstrated the effectiveness of their process in clean-up of sites contaminated with creosote and petroleum hydrocarbons.

The type of bioremediation PBR is using at Cochrane is called 'land-farming' (one of many bio-remediation methods) and it involves the excavation and placement of soil into bioells. The soil is then treated with specific bacteria already found on the site and fungal organisms specific to Alberta. Nutrients are added (known as "site-specific augmentation") to assist the microbes to degrade or neutralize the toxic compounds in the soil.

In fact, the scientific and technical staff at PBR has the capability to determine the level of toxicity at a location and follow through with a bioremediation strategy that includes recommendations for clean-up techniques to address the problem. PBR's client list includes both public sector (Alberta Public Works, The City of Edmonton, Environment Canada, Alberta Research Council) and private sector (Domtar Inc., Dow Chemical).

"Recent regulations by Canada's Department of the Environment in many areas of Canada," reports PBR literature, "have underscored the importance of determining the status of any property purchased or sold with respect to environmental contamination. Buyers need to be assured that the property they purchase is not an environmental hazard. The clean-up of these contaminated sites is the responsibility of the owner." Bioremediation offers a most cost-effective and environmentally friendly technology to clean-up contaminated sites.

For more information you are encouraged to contact Prairie Biological Research Ltd.'s Dr. Frank Kozar, 4290 91A Street, Block C, Edmonton Alberta, T6E 5V2; phone (403) 450-3957, or fax (403) 450-3960.

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Clayoquot Sound Update

Natives Negotiating with B.C. Government

Natives from the Clayoquot Sound area have been involved in negotiations with the B.C. government, in an attempt to get their concerns and issues addressed.

At the time of writing, the negotiations were still ongoing, and an update will be provided in the next issue of *Alberta Native News*.

The Tla-o-qui-aht, Ahousaht, and Hesquiaht First Nations live in the Clayoquot Sound area, and parts of the traditional territories of all three bands fall within the area slated to be logged. The bands' land claims have not been settled.

Past Logging Practices to be Investigated

The British Columbia government's Environment Ministry is investigating past logging practices of MacMillan Bloedel in Clayoquot Sound. The investigation is looking at whether the logging practices contributed to stream erosion. It will also determine if charges under the Fisheries Act are warranted, and whether remedial actions by MacMillan Bloedel are required.

The *Vancouver Sun* reports that the logging occurred between 1988 and 1990, in the Olympic Creek area of the Kennedy River Watershed, located approximately 50 kilometres west of Port Alberni.

Greenpeace, Sierra Legal Defence Fund Criticize MacMillan Bloedel

The Greenpeace environmental group said that MacMillan Bloedel violated logging guidelines in Clayoquot Sound, and misclassified streams. The group said that the B.C. government has a legal obligation to stop logging in Clayoquot Sound.

The Canadian Press reports that Greenpeace spokeswoman Karen Mahon said, with reference to MacMillan Bloedel, "First, they misrepresented the impacts of their logging in the area of Clayoquot Sound and secondly they misclassified streams they knew in fact were salmon streams."

A MacMillan Bloedel representative said the government information that was released by Greenpeace is outdated, and that there are only a few problems that still have to be remedied.

The Sierra Legal Defence Fund obtained the documents. The group said that the B.C. government has sufficient legal grounds for suspending MacMillan Bloedel's logging licence.



New Business in Slave Lake

Advertising Feature

After 14 years, a Northern Alberta success story has expanded to open a new store in Slave Lake.

Leona Ohland, the owner of Bonnyville Water Conditioning, and Ernie Ohland, the owner of Slip-Guard Inc. will be opening a new water conditioning company in the town under the trade name of Advanced Water Systems.

Advanced Water Systems will tailor itself to the model set by Bonnyville Water Conditioning as to the high quality of equipment and service it will offer.

Ernie brings over 23 years of experience in the water treatment and pump industry and he feels that there is a need for this service in the Slave Lake and surrounding area.

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New products being offered are the Ultra-Bath Air Jet Bath Tubs. The Ultra-Bath air tub offers a sanitary and comfortable alternative to the jetted baths now on the market.

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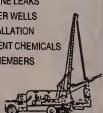
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Family Violence

Wife Assault Hurts All of Us

by Del Sty

Frances Cearn's wrote a manual for women because of things she learned from her experience working at WIN House, an Edmonton shelter for abused women. The manual endeavors to provide current information about the effects of wife assault along with resources available to people involved in abusive relationships.

The title is *Wife Assault Hurts All of Us*. It was prepared with assistance from the Edmonton Area Inter-Agency Committee on Wife Assault

Services. Contents of the manual are divided into two parts, Understanding the Problem and Stopping the Assault.

"Wife assault," explained author Cearn's, "involves the husband intimidating his wife, either by threat or by actual use of violence. His violence may be directed at her person or property. The purpose of the assault is to control her behaviour."

The author said that in 1987 one out of every

nine Alberta women was abused, which is a total of 60,000 reported cases of wife assault. Most experts agree that a majority of assaults go unreported.

Over the course of recent years the Women's Movement and people who work or volunteer in agencies to help abused women have identified the abuse into five types: physical, sexual, psychological, destruction of property or pets, and financial dependency.

Cearn's manual outlines some specifics about each form of abuse.

"Women who remain in abusive relationships experience a number of effects from the abuse," said the author. "Physical effects range from cuts and bruises to death. Almost half the homicides in Canada are between spouses and the majority of the victims are women."

She explained various effects, including the effect on a person's self-esteem after years of such abuse. The unwitting position of the victim does nothing to diminish the damage. Sometimes victims are quite unaware that feelings of helplessness, blamefulness and guilt, denial of the abuse, even drug and alcohol addiction, that these symptoms often erupted out of all the pressure of abuse.

The manual contains a section on stopping the abuse which includes how to build a support network, how to take legal action, shelter information, and how to build strong family ties.

You can order the manual, which also contains a bibliography of reading sources and an inserted list of helping agencies with phone numbers, by getting in touch with City of Edmonton Community and Family Services, 6th Floor, Centennial Library, 7 Sir Winston Churchill Square, Edmonton, AB, T5J 2V4, (403) 496-5801.

VIOLENCE: What I know when I am being beaten

I know that after the first two punches or kicks, I don't feel them any more,
I know that my anger rises and I think only of escape,
I know that I wonder how long it will go on this time,
I know that I cannot stop the rage and violence being pounded into me,
I know that I will use whatever I can to defend myself short of killing you,
I know that this is not love,
I know that I do not deserve this, therefore I am further angered and full of sorrow,
I know that I want to kill you for the pain you have chosen to inflict on me,
I know that the only feelings I have are anger and pain,
I know that it is your own pain that makes you do this,
I know there is no excuse for your abuse of me,
I know that you made a choice not to walk away,
I know you will not let me escape,
I know that you will tell me it is my fault that you beat me,
I know that tomorrow the bruises and welts will show,
I know that you will tell me to cover the bruises so that you do not have to look at what you have done to me,
I know that the physical and emotional pain will last tomorrow,
I know that the tears will come on their own and I will not be able to stop them,
I know that I will not be able to talk to anyone about this,
I know that if I try to discuss it, nobody will listen, they do not want to know it is happening,
I know that when I have talked about it I have been asked what I did to deserve it,
I know that tomorrow your sorrow will be sincere,
I know that the sincerity will be short lived and one day soon it will disappear,
I know that you will continue to bully and threaten me even when you are not beating me,
I know that before you enter a room in a rage that my knees will start to shake so much that I am powerless to move,
I know that nobody has the right to make me feel this way,
I know that my feelings grow numb and that I can no longer see you as a human,
I know that one day soon you will kill me,
I know that I must leave now.
This is what I know when I am being beaten.

—Mary A.K., October, 1993



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Suicide Prevention ... a look at Lethbridge

by John Copley

The Alberta Suicide Prevention Program came into full swing in the province in 1985 when Manno Boldt first envisioned a program that would encompass the four main criteria that would produce a successful program. These original components were articulated as education, training, research and an outreach program.

Director of the Suicide Prevention program at the Lethbridge Family Services office in southern Alberta, John Dube, says the program works because of the dedication of the many who fulfill their lives by helping others to save theirs.

"There are a great many people involved in the program be it public nurses, volunteers, victim's services personnel and a host of other front-line workers," he says.

In 1992 about 1700 people received some type of training through direct involvement and via seminars and workshops in the Lethbridge (Southwestern) region alone. And Native people are taking advantage of the opportunities offered by the program.

He said that Native people are quite enthusiastic about the Lethbridge program and "they are quite involved with us here and at the moment we have the Blood and Peigan Bands as well as many urban Natives who are working collectively in an effort to bring more awareness about suicide prevention" into their respective communities.

Dube, an undergraduate of the social work program offered by the University of Calgary has been involved since 1985 and says the work is demanding but rewarding. And what is the main reason for the increase in suicides during the past several years?

"Unemployment," claims John Dube, "is the reason at this time. Tough economic times and a lack of work are strong (motivators) for the increase in suicides."

He says more education and awareness are prerequisites to the success of programs in the future. "We ask a client to define themselves as

individuals," says Dube.

And how does one define oneself?

"Most people relate themselves to their jobs," he says. "Especially the men — when asked who you are, the answer is inevitably related to work. Most will say a clerk, a truck driver, a storekeeper, a firefighter — people associate who they are with what it is they do for a living."

The Lethbridge program asks clients to define themselves as individuals in five vital areas of life. These include the spiritual self as well as the emotional, intellectual, physical and creative self.

"The public needs more education in this area," says Dube. "A person is much more than his work. He's a father, a shopper, a bowler, a husband, he's someone who goes on picnics, someone who goes to church, someone who loves to listen to the wind whiff through the trees or hear the roar of the ocean waves as they pound against the shoreline. A person can be many things but when one has no work he can see this as a failure and therefore can not see that regardless of employment status he is still a very important individual."

John Dube's philosophy and that of the Alberta program are the same. The core values of the Suicide Prevention Program are a belief in the value of human life; a belief in life enhancement, in promoting healthy individuals, families and communities; a belief that prevention of suicide and suicidal behaviour are societal and community responsibilities, as well as personal issues; and finally, a belief that we can work most effectively for suicide prevention by collaborating with others.

The organizational structure of the province's suicide prevention program starts with the



Alberta Health Minister, Shirley McClellan. Deputy Ministers and Assistant Deputy Ministers (Mental Health Services) are also involved as is a Youth Prevention Coordinator and various regional offices. A total of nine regional offices encompass the province.

Dube's office assists southwestern communities in developing an effective network of agencies to support individuals and families that are at risk. Bereavement counselling and an outreach program are also available to help families and friends who have suffered a death of a loved one. Education is provided to schools, parents, organizations and community groups on the issues of both suicide and bereavement.

"We also provide training for volunteers, professional caregivers and hold workshops in areas of prevention and intervention," says Dube.

In addition, the program conducts research on changing trends, statistical data, assessment and identification methods.

Dube also says that evaluation is "on-going in an effort to ensure program results and that the information and delivery of service to the public" maintains both quality and visibility.

Canada is among the leaders in deaths by suicide each year as is the United States, but that, claims Dube, can be misleading.

"We have one of the best reporting systems in the world," says Dube, "so it's hard to say whether or not we are actually near the top because the reporting systems in other countries are not as up-to-date as we are."

In a 1991 Statistics Canada survey of 8,805 Native adults from southern Alberta it was determined that unemployment was the number one cause of suicides. This was followed by alcohol and drug abuse and family violence.

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Friendship Centre makes a difference

The Edson Friendship Centre, established in 1986, has been providing effective and innovative services to individuals and families of Aboriginal ancestry and others who are disadvantaged. These services complement rather than duplicate those provided by government, and are helping to empower individuals and the Aboriginal community.

In 1992, the Edson Friendship Centre, with assistance from Native Counselling Services of Alberta (NCSA), successfully obtained funding to deliver several services not normally provided through government or which enhanced those provided by government. This arrangement allowed the community to become more involved in addressing social problems and has many advantages. It increases community ownership of problems, it allows for the development of community-specific solutions, and the community is able to have greater control of its future. The Centre supplements the funding by operating regular fund raisers such as bingo and Nevada ticket sales.

The Edson Friendship Centre established the following programs and services:

- **A Family Life Improvement Program (FLIP)** commenced in November 1992, and is adapted from a NCSA program which has been successfully offered provincially since 1978. This interactive and informational program serves to strengthen individuals and families by building self-esteem and developing personal growth skills.

- **A Family Support Program** commenced in November 1992, and provides support and intervention services to families with children who are at risk of being apprehended by Child Welfare or who already have children on child welfare status.

- **A Learning Centre**, using the Plato 2000 program, was established in January 1993. It offers basic and advanced literacy skills, business software training, life skills, and technical skills training. It serves youths who have dropped out or are at risk of dropping out of school, and individuals wishing to upgrade their social, academic or marketable skills in a non-threatening environment.



- Since November 1992, a **Job Bank** has been matching job seekers with potential employers. An updated listing of job seekers, complete with their work and educational background, is maintained on a computer data base. Employers contact this program with their staffing needs, and job seekers with applicable backgrounds are referred for interviews.

- **A Youth Group Program**, established in 1986, provides structured social, recreational, educational, preventative and self-development activities. A core group of over 110 youths are involved in this program.

- Since 1986 a **Women's Council** has been coordinating workshops and discussion groups for women on such topical issues as family violence, self-development, and cultural awareness. The program has also coordinated healing circles for women.

Separate from the programs and services under the New Directions Community Services are the Edson Friendship Centre base programs

which include a drop-in centre, a senior's program and a Families in Need program.

The Edson Friendship Centre is planning to expand the scope of its organization in the upcoming year. Under consideration are several community-based corrections and young offenders programs, including the development of community justice panels, a mediation program; the Support for Independence program, a provincial strategy to assist welfare recipients to become more self-sufficient; and the development of an interpretive cultural centre.

In addition to solidifying current programs and services and pursuing the planned expansion, the Edson Friendship Centre would like to assist neighbouring communities in their community development efforts. Over the past year, the communities of Marlboro, Hinton, and Grande Cache, seeing the progress in Edson, have requested assistance to develop similar programs.

The Edson Friendship Centre believes that its approach has been innovative and effective. This is evidenced by the significant support shown by all three levels of government, non-profit agencies, local businesses, and the community-at-large. Several communities from other parts of Alberta have looked at the Edson programs, and some have asked the centre to help them develop and implement similar programs in their communities. The centre would like to help other communities attain what Edson has achieved. For more information, call Centre Director Dan Martell at (403) 723-6494.

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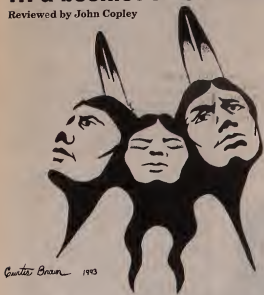
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First Nations Adult Survivors ... a booklet on child abuse

Reviewed by John Copley



Charles Brown 1993

Childhood Sexual Abuse: A Booklet for First Nations Survivors was printed in 1991 by the Victoria Women's Sexual Assault Centre. The well-documented and expressively written material was completed by authors Alana Samson, Louise Douglass, Katharina Stocker, Edith Baker and Shaanee Casavant. The project was funded by both Canada Jobs Strategy and the B.C. Ministry of Women's Equality.

This booklet is a must read item for any person who has suffered the trauma of sexual abuse. It is also a booklet that should be read by everyone involved with the survivors or victims of sexual abuse.

The first seven of the fifty page information pamphlet deals with the reality that sexual abuse reaches every nook and cranny of our society. It explains in detail exactly what characteristics make up sexual abuse. It lets the reader know that the problems of sexual abuse go back many many years.

The long term effects of child sexual abuse are horrifying. The future for victims seems perilous. How to avoid everlasting despair can be found in the pages of the booklet.

From the history of sexual abuse for people of the First Nations (European discovery of North America) to the modern day era we now live

CHILDHOOD SEXUAL ABUSE

A Booklet For First Nations Adult Survivors

in, the booklet looks at all aspects of sexual abuse and how one can deal with the problems now facing our society.

Information covers the difficulty of feelings, body issues, problems with intimacy, sexuality and parenting problems and solutions. On-going family issues are dealt with as well as a broad section on denial as a defense mechanism. Community loyalty is offered as a reason for keeping a secret that should not be kept.

The process of recovery is a long one — and unfortunately not everyone is able to recover. The booklet delves into ideas that include healing circles and fasting on sacred grounds as well as the entrance into self-help groups and community programs.

If you are entitled to financial assistance or criminal compensation, this booklet can help you get started in the right direction.

A bibliography of terms and meanings can be found in the informative glossary and a full array of recommended reading material is located near the back of the book.

For victims of sexual abuse, especially for those still suffering mental or emotional anguish this booklet is a must.

You can get a copy for yourself by contacting the Victoria Women's Sexual Assault Centre. Phone Sylvia at (604) 383-5370 or send \$4.95 to #306, 620 View Street, Victoria, B.C. V8W 1J6.



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Childhood sexual abuse affects us all

by John Copley

Sexual abuse of children runs rampant throughout our society.

In 1984 the Badgley Report on child abuse listed its statistics that one of every three girls and one of every five boys would experience some type of unwanted sexual contact before they reached their 18th birthdays.

Sexual offenders include parents, grandparents, aunts and uncles, friends and strangers, neighbours and community leaders, babysitters, teachers and the clergy. No one, it seems, is immune.

Social workers, courts and victim's services organizations all agree that the survivor of these abusive attacks must seek some sort of support system to help them in their recovery. Unlike the perpetrator of these crimes, who, when caught, is often sentenced to a few months in jail, the victims often suffer for the rest of their lives.

Many of the mental stresses and emotional difficulties faced by survivors of sexual abuse stay with them forever. Feelings of guilt and an overabundance of low self-esteem often result in a lifestyle unbecoming their initial potential.

A child is an innocent being — trusting, friendly, open, honest, full of ideas and brimming with unlimited possibilities. When subjected to sexual abuse these characteristics are gone forever. For many, so gone are their chances for a bright and happy future.

A 1986 report by the Victoria (B.C.) Women's Sexual Abuse Centre lists among common behavioural affects of abused children many nega-

tive side effects. The report says that abused children suffer problems that include eating disorders, sexual problems, promiscuity, prostitution, low self-esteem, substance abuse, parenting problems, self-punishment, recurring medical problems, memory blocks and even becoming a sexual offender themselves.

How can these problems be overcome? You may find the help you need by sharing the problem. Speaking to a close friend or partner can help to alleviate the burden. This can, however, create even more problems. A lack of understanding, even in a well-meaning person, can cause them to make comments that hinder rather than help the situation.


Calling a sexual assault centre may also find the support you need. It will be frightening — that first phone call, but not facing the facts can be even more frightening. These agencies often run 24 hour crisis phones and can help you with many of your initial steps. Many centres run ongoing counselling and self-help programs and can offer information on other resources in the community. Support groups can offer emotional aid and educational information. You will meet with a counsellor who can help determine the right approach for you. Each person is different, and each case is treated differently.

You can also see a private therapist or professional service. Here, you may have to pay a fee for getting the help you need. Among the other outlets for help are friendship centres, community health centres, safe houses, transition homes and a variety of drug and alcohol treatment

programs.

If you are a victim of child abuse — whether you are still a child or not — it is important to know that keeping your situation a secret can be the worst thing you can do. Speak out. Let others know of your dilemma. Seek help for yourself. Put the blame where it belongs — don't let it weigh you down. To achieve self-fulfilment is difficult even for those of us who are brought up without the nightmares others have suffered. Take the first step — the rest of the journey to recovery will then begin to get easier.

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Province reforms children's welfare

by Deborah Shatz

The provincial government is introducing an 18-month child welfare reform plan which has children's advocates concerned.

The plan includes an option for convicted child abusers to keep their children at home and avoid going to jail by signing a contract with Social Services. The option, which is intended to stop the cycle of these parents shirking their responsibilities as care providers for their children, will not apply to sexual abusers.

Social Services Minister Mike Cardinal maintains that the plan is a better way to foster responsible parenting than removing the child from the home and taking them into the care of the province. "The province is a bad parent," he said, adding that removing children from their homes must be a last resort.

Children's advocate Bernd Walter is reported as expressing concern as to how abused children would be protected from further abuse. He questioned the type of in-home support that would be available to protect a child. "The first commitment should be to protect children," he said.

The child welfare package also includes a plan to recruit more Native foster parents.



Recent statistics show that close to 50 percent of foster children in Alberta are Aboriginal. However, only 12 percent of the foster homes in the province are Aboriginal.

The 18-month plan to revamp the child welfare system was announced earlier this month in a report entitled *Reshaping Child Welfare*.

The report is available from the provincial government.

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Native Education

Student Spends Summer on Traditional Whale Hunt

by Ron Walter

Many students at Palliser Institute in Moose Jaw, Saskatchewan, would give their eye teeth to have a holiday like the one Darren Rogers experienced last summer. Rogers, who studied math, communications

and electronic drafting at the Institute, hunted beluga whales at his home at Inuvik in the Northwest Territories.

Many of his people — the Inuit — still practice a traditional life-style, living off the land. His low voice gains excitement when he describes the hunt.

The hunt does not start until spotters with binoculars see the beluga come in close from the ocean. "When they get in close to where you are, you make a plan on how you are going to get them," he said. "You circle around them and try to chase them into shallow waters."

From five to ten boats, each with two or three hunters on board, follow the beluga. "When we follow, we just follow the boils where

their tails are coming out of the water. ... When it comes up with its head you throw a harpoon in and chase it."



The harpoon is attached to a rope so the whale can't escape. Occasionally, the whale puts up a fight. "It's unusual to find a mean whale," says Rogers. "Some of them are bulls and you don't want to mess with them. They're dangerous."

The whale is killed with a rifle, dragged to shore and processed. The skin and outer layers are then processed by boiling and then cut into strips. The meat is cut into strips

and smoked, after which it is ready to eat.

The processing is done by the whole family. Only enough whales needed to eat are taken.

Rogers used to do some dog sled racing. "We haven't done any racing for some time. We try to leave that for those who stay on the land full-time."

Since the Arctic oil exploration slowed and the army base closed at Inuvik, he said there are not many jobs. Rogers came to study in Moose Jaw under the auspices of the Polar Delta project, and started recently with a job pipelining with Trans-Canada Pipelines in the area. Polar Delta has offered him work for his three co-op work terms and a full-time job awaits him in the NWT upon graduation in 1996.

He brushed up in adult basic education on rusty skills in geotrig and algebra and other maths, took a semester of communication and one of electronic drafting. Palliser is something different, something challenging, says Rogers, the oldest of nine children. "I didn't want to come to Moose Jaw," he says. "To be honest there was nothing here for me. ... It was just school. There was nothing outdoors. It was just sports."

For someone whose people are used to hunting days on end in the midnight sun, or the noon day darkness, Moose Jaw was a change. "I went fishing once" at Buffalo Pound. "That was a disaster. Nothing was biting."

The family he stayed with got him involved in ice hockey, floor hockey and slo-pitch.

Rogers was happy to fly home for Christmas to see his family and to get warm. "Here it was about 40 below. Back home it was about one below."

Rogers is now participating in the electronics engineering course at Palliser.

(Story edited with permission from Moose Jaw This Week)

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GMCC Hosts Aboriginal Youth Conference

On November 12 and 13, Grant MacEwan Community College hosted *Dreamcatcher*, a conference for Aboriginal youth between the ages of 13 and 18.

Over 300 Aboriginal youth and their chaperones attended from Edmonton and surrounding areas, including the northern communities of Hobbema, Slave Lake, Little Red River and High Level.

The goal of the two-day conference was to build hope in Aboriginal youth by focusing on their strengths and resources, and exposing them to positive Aboriginal role models.

More than 20 concurrent workshops were offered. Topics included life skills, relationships between youth and Elders, gender issues, and making the transition from the reserve to the city.

Activities included a theatre production presented by Inner City Drama, a traditional feast and mini round dance.

The Aboriginal Youth Conference was held at Grant MacEwan Community College, City Centre Campus.

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Fashion

Fashion Designers Shine

Aboriginal fashion designers are coming of age in the west and they are finally beginning to receive the recognition that is their due.

These talented individuals are combining traditional motifs with current fashion designs and the results are spectacular.

GERRI MANY FINGERS, Calgary, Alberta

As well as being deeply involved in Native counselling and social services in Calgary, Gerri Many Fingers runs a thriving design business. Taught to sew at an early age by her mother, she found herself with a hobby that grew into a profession as word of Many Fingers' brightly coloured creations spread.

One of her biggest breaks came in 1981 when the Alberta government commissioned a pair of deerskin coats as a wedding gift for Prince Charles and Princess Diana.

"I was not traditional enough to wear traditional Indian clothes," she says. "But I wanted to wear clothes that would identify my culture."

CAROL STARLIGHT, Calgary, Alberta

Actress Tantoo Cardinal is only one of the many women who turn to Carol Starlight for something extra special. In Cardinal's case, that meant the Genies and appearing before a television audience of 100,000s. Starlight came through, and on less than a week's notice!

With 11 years experience in the fashion industry, she has run her own business, Starfire Clothing, since 1991. So far, results have exceeded expectations. Last year, she attended the Western Wear Mega Mart in Dallas, Texas, and was overwhelmed with the response. Her distinctive shirts and jackets, which use unique fabrics and southwestern motifs, enjoy growing popularity all the way from New Orleans to Edmonton.

PATRICIA PICHE, Edmonton, Alberta

Patricia Piche's timing couldn't be better. The Edmonton-based designer has gained a reputation for her premier western wear just as cowboy clothing has gone mainstream. "My look falls in between western and Native," explains Piche, whose materials of choice are denim and leather. "I like a bit of both worlds."

After studying design and business, and working as a designer for the Edmonton firms of Michelle Mitchell and No. 11 Manufacturing, Piche, of Cree and Chipeyan ancestry, went out on her own in 1990. She sells her work at fashion, trade and craft shows across Alberta and B.C.

DOROTHY GRANT, Surrey, B.C.

Dorothy Grant, a Kaigani Haida of the Raven Clan, and her husband, Robert Davidson, a leading Haida sculptor, are at the centre of the Westcoast Aboriginal renaissance now in full swing. Mixing traditional Native imagery and haute couture, Grant's designs illustrate ancient Haida myths.

"The idea of wearing art has always been characteristic of Haida people," she explains. "There was a high aesthetic in the way you appeared, especially for a potlatch..."

Her work is in the permanent collection of the Canadian Museum of Civilization and has been exhibited at the Vancouver Museum.

DENISE WILLIAMS, Vancouver, B.C.

"My goal one day is to produce under my own label." So says Denise Williams, a member of the Tla-O-Qui-Aht tribe of the West Coast. A recent graduate of Kwantlen College in Richmond, B.C., she studied fashion design and clothing technology.

"As a child," Williams recalls, "my creativity was influenced by my mother. Throughout school, my strengths were always the arts and sewing."

Dedicated to incorporating "the essence of Native art with clothing design," Williams is "inspired by the bright, bold colours of Native art and the simple, functional cuts in clothing."

KAREN LYNN STRINGER, Kelowna, B.C.

"The passion for fashion lives and breathes within me," declares Karen Lynn Stringer, a Cree designer who lives in Kelowna, B.C.

Born in 1964 in Saskatoon, Sask., she studied business administration, hairdressing and modelling before buying a beauty salon in Westbank,

B.C. in 1987. Stringer ran it successfully until forced to sell three years later after developing skin cancer. She has since devoted herself to fashion design.

"I wanted to put my energy into an industry in which I could do well," she says. "Hence the decision to create Native clothing."

TRACY AUCHTER, Vancouver Island, B.C.

As the great-granddaughter of Henry Edenshaw and Henry White, the two great Haida chiefs, Tracy Auchter is well versed in her heritage. "It was only natural to want to share my culture with others," she says, "I do this through fashion design."

Auchter was taught to sew by her mother at 14 and had access to her fabric store: "I had all the cloth and patterns I could want. I sewed to my heart's content."

When she first put Haida designs on clothing, Auchter had traditional feasts in mind. "Button blankets can be very hot," she explains, "so we thought it would be great if you could wear an outfit with Haida design on it. This is what we've been doing since 1991."

PATTI DEMPSTER, Merritt, B.C.

One of Patti Dempster's main goals

this year is to present a collection of men's and women's fall fashions.

A long-time designer and teacher, she is in an excellent position to

make it happen. "I see fashion as a vehicle for

expressing my rich cultural heritage," says

Dempster, a Salishan born in Mission, B.C. in

1954. "I am inspired by the stories of my people

and motivated by a desire to both honour my

ancestors and celebrate the enduring Native

spirit."

Taught to sew by her mother, Dempster also

studied couture dress-making. She has held a

variety of senior positions at Nicola Valley

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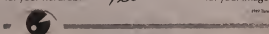
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Economic Development

Makivik Corporation: Enriching Lives

by Brian Savage

The Makivik Corporation has just passed its 15th birthday with the opening of **La Maison du Nunavik**, or **Nunavik House**, in Quebec City. Created out of the James Bay and Northern Quebec Agreement, the Makivik Corporation is a development corporation for the Quebec Inuit.

Careful investment in stocks, bonds and the creation of carefully selected business ventures has left the corporation with a substantial amount of funds in the bank for future generations. According to Stephen Hendrie, information officer for the Corporation, the Corporation is "expanding and doing all kinds of interesting things" including the opening in Quebec City of Nunavik House and on-going negotiations of a comprehensive off-shore claim with the government.

"This summer we signed a framework agreement which was quickly accepted for negotiation by the federal government. ... They were very impressed with our statement of claim. It was one of the most elaborate that has been submitted to the federal government."

Regarding the sensitive issue of Quebec sovereignty given new importance with the rise of the Bloc Quebecois after the last federal election, Hendrie remains upbeat.

"Quebec will not have a referendum till 1995, and (Corporation President) Charlie Watt has always said that they will deal with that when it happens. Currently it's not a concern and the relationship between Makivik and the Quebec government is very good. At the opening of the Nunavik House in Quebec, Jacques Parizeau (Parti Quebecois leader) was there and delivered an address. There were 150 people invited from various federal and Quebec agencies."

As far as the Inuit dealing with the Quebec government, Hendrie calls relations "very sane, and they always have been."

The exception, says Hendrie, was when the Inuit, Cree and other Native people asserted themselves against the construction of the James Bay project. "Any rational person," says Hendrie, "would applaud the Inuit and Cree for standing up for their rights at that point."

The future for the Makivik Corporation has much potential, declares Hendrie, and according to Hendrie there is one project that holds special promise. "Intercommunity trade. A project to allow the Inuit to commercialize country foods or wild meat, such as caribou, seal, ptarmigan and caribou among other wild food, and use more sophisticated hunting techniques for these traditional foods... Instead of hunting in a purely traditional manner, they will hunt in such a way so that this food will be



marketable not just within the region and between communities. Not all Nunavik communities have access to all species at all times of the year," he explained.

Hendrie says community freezers will be built, more sophisticated transportation methods set up, and techniques will be implemented in the preparation and preservation of the meats to pass government food inspectors and allow for the exportation of such meat to southern Quebec, other parts of the north and even Europe.

"It's a long term plan but it's going full-speed and the pilot project has just been completed," says Hendrie, who adds proudly that there is "considerable activity in northern Quebec, with stories to tell in each community."

Just one example of the way Makivik Corporation has tried to turn things around for the people in the region was the spending of \$20 million to build hockey arenas in each of the 14 northern communities which are home to the 7000 Inuit. "The government wasn't doing the job. We had exceedingly atrocious social problems in communities, substance abuse, alcoholism, vandalism, and hockey was seen as one way to redirect energy, and so far it has worked wonders. People are living hockey and have switched negative attitudes for positive ones."

Hockey fever has led to the desire to play in tournaments and create leagues with something like the Nunavik Cup being the ultimate goal in the future for the best team.

The Makivik Corporation is an example of how a Native-run organization can enrich the lives of all the people and give not just financial but spiritual help as well.

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Literature

Windshadow

by Michael Duncan
published by Windshadow Art, White Rock, B.C.
c. 1993, 132 pp.
Review by Brian Savage

Windshadow is a beautiful, glossy coffee-table book, filled with the writings and stunning visual work of Michael Duncan.



Duncan, a highly respected artist who emigrated to Canada from his native Scotland has earned a special respect in his careful use of Native art in his work.

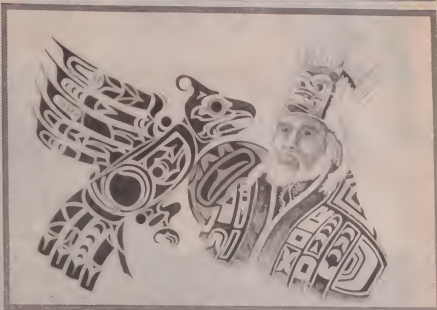
His past experience as a teacher at the Vancouver Indian Centre and as instructor in the Vancouver YM-YWCA Indian Youth Program is only a small example of his dedication to the Aboriginal people of this land.

He has lived with the Cree in Quebec and Ontario and taught at Juneau, Alaska for the Alaska State Brotherhood of Indians and Inuit.

Duncan has a long list of artistic accomplishments to his credit, including numerous educational facilities, museums, television work, designing the Toronto Grey Cup parade and host of a television program on the arts where he interviewed many Native artists as well as non-Native Canadian and international artists.

One of his most notable achievements was the publication, in 1986, of *Rainwalker*, a work dedicated to reflect the artistic expression of the Native cultures of B.C. and published in honour of Expo'86.

The aim of the drawings and poems of *Windshadow* is to reconnect the reader with nature, and the people who had that close relationship with their world and all its living



We Speak with One voice

Michael Duncan prints from *Windshadow*

things:

For when the land and the stars... and the sea and the sky come together as one... we can tread back again in time... and meet the ones that walked here once before... and left their footprints for us to follow and to walk gently by their side.

The illustrations are of the many animals and birds held sacred by the various Native bands, including the Haida, the Tlingit, the north and south Kwakiutl, the Tsimshian, the Nootkan, the Coast Salish, the Bella Coola. They are rendered lovingly, in breathtaking detail and colour, juxtaposed with traditional representations to show the artistic genius of traditional Native artists from the past.

As Duncan writes:

There are no boundaries for self-expres-

sion... there is no wall to shut out the interest and curiosity of one culture seeking out the heritage of another culture there are only benefits.

Windshadow is a remarkable demonstration of what Duncan calls "the most dramatic and spectacular" art forms in the world, that of the west coast Native culture.

On every page the care and dedication to this vision can be seen in the remarkable paintings, which also include renderings of totem poles, masks, longhouses, landscapes, spirits, animals, birds, the entire world of the west coast Native, symbolically rendered, and with short narratives describing the background of each illustration and the significance to the Native culture.

Windshadow is a breathtaking book, informative and visually dazzling.

From Brotherhood to Nationhood: George Manuel and the Making of the Modern Indian Movement

by Peter McFarlane

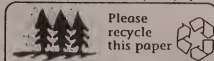
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Based on over one hundred hours of interviews with Manuel's family and associates and a thorough combing of archives, Peter McFarlane has produced a fast-paced political biography. He describes the strategies and manoeuvring of this three-time Nobel Prize nominee to dismantle the Department of Indian Affairs and gain power and rights for Canada's Native peoples. This is a riveting account of one of the most visionary leaders of the Native movement in Canada and around the world.



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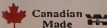
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